

23rd Rabiul Awwal 1439AH - 29th Rabiul Awwal 1440AH

1st November - 7th December 2018



# *Layth's • List*

## **10 MIND-BLOWING ISLAMIC POSTS**

**On the Internet This week!**  
By Muslim Social Media Users and Bloggers

**WEEK 24**

[Pristinecreed.com/laythlist/](http://Pristinecreed.com/laythlist/)



# 24

All praise is due to Allah, the Lord of the Alameen. May His peace and blessings be upon our noble prophet Muhammad (salallahu alayhi wasalaam), his household, his companions and all those who follow his laid path till the day of judgement.

Here is another glorious editon of Layth's List.

Please contact us if you'll like us to follow your posts, or if you'll like to **nominate someone whose posts can be followed by us**. We'll be especially glad to have your nominations! We'll just recommend you inform the person you nominate as soon as possible.

To contact us is simple, all our social media addresses, email and phone numbers are just at the end of this page.

Layth List e-magazine is run by a group of dedicated volunteers. The continued weekly production of the magazine is sustained through donations.

All praise is due to Allah by which all good things are accomplished.

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**For nominations, pls call/text/whatsapp:**

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1

## The price of sins

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“No slave of Allah commits a sin except that a blessing from Allah is removed from him equal to that sin” .

Ibn al-Qayyim (rahimahullah)  
[Tareeq Vol.1 P.271]

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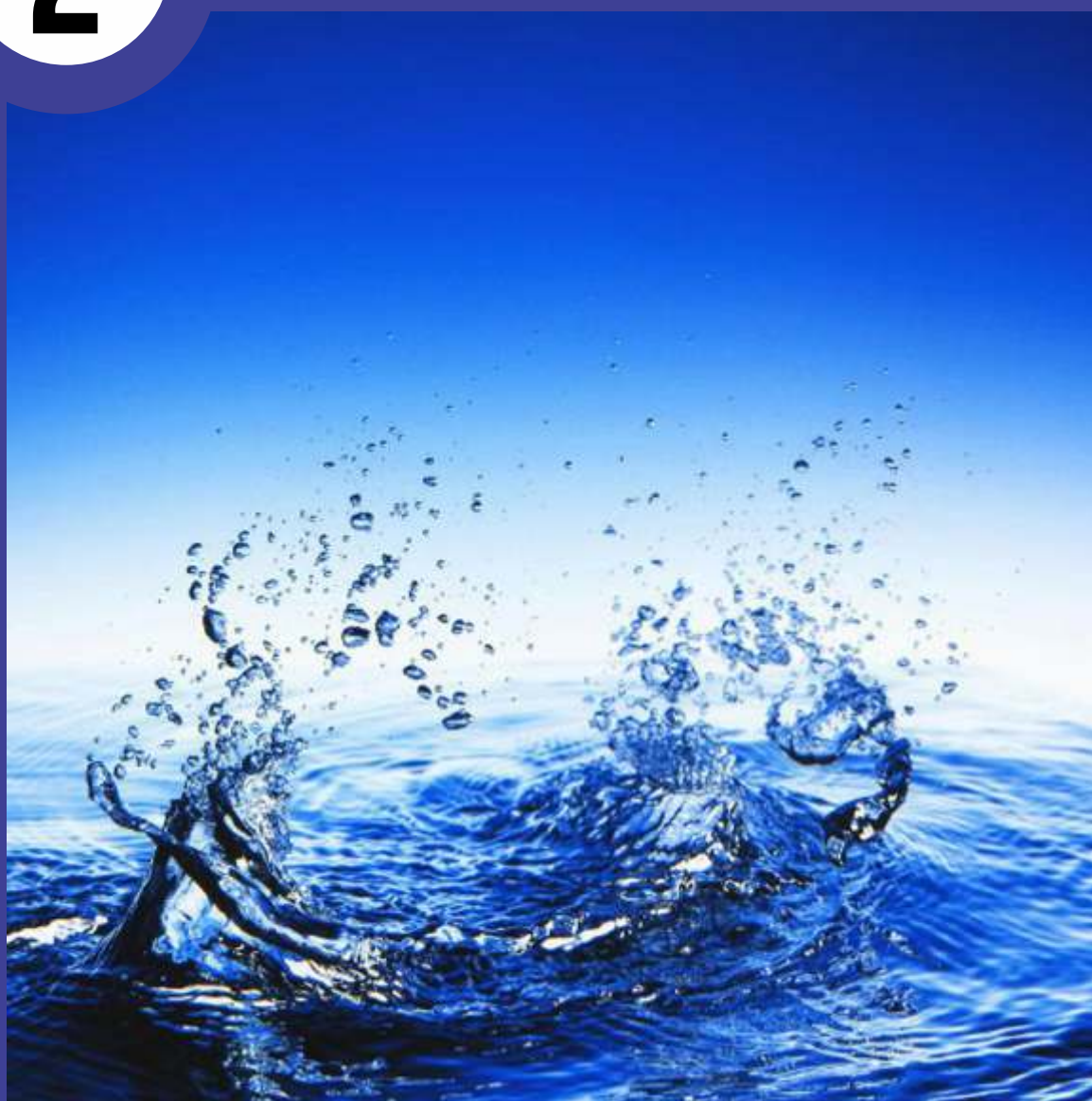
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## DIFFERENCE BETWEEN "MANIYY, MADHIYY AND WADIYY"



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Praise be to Allah. Please note that if the discharge of maniyy is accompanied by feelings of desire, ghusl is required according to scholarly consensus. See al-Majmoo', 2/111; al-Mughni, 1/266

With regard to maniyy being discharged with no feelings of desire, the scholars differed concerning that.

The most correct view is that if it is emitted with no feelings of desire, ghusl is not required but you have to do wudoo'. The evidence for that is the words of the Prophet (peace and blessings of Allaah be upon him) to 'Ali ibn Abi Taalib (may Allaah be pleased with him): "If water gushes forth then ghusl is required." Narrated by AbuDawood, 206; classed as saheeh by al-Albaani in al-Irwa', 125. See also al-Sharh al-Mumti', 1/278.

“Gushes forth” means that it comes out forcefully, with feelings



of desire. One has to distinguish between the kinds of discharge that come out; not every discharge that comes out of the private part is maniyy for which ghusl is required. There is wadiyy (a kind of fluid emitted after urination), maniyy (fluid emitted at the point of climax) and various discharges experienced by women. You have to know the difference between these and be able to distinguish between them. Madhiyy and wadiyy do not necessitate ghusl, rather what is required is to wash the private parts with water and do wudoo'. It is proven in al-Saheeh that 'Ali (may Allaah be pleased with him) said: "I was a man who used to emit a great deal of madhiyy, so I told al-Miqdaad ibn al-Aswad to ask the Prophet (peace and blessings of Allaah be upon him) about that. He asked him and he said: 'Wudoo' is required for that.'" Narrated by al-Bukhaari, 132; Muslim, 303.

These discharges are not naajis (impure), but they break wudoo'. See question no.7776.

If the emission of maniyy is accompanied by feelings of desire, then ghusl is required. If it is not accompanied by feelings of desire then ghusl is not required.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said: The difference between maniyy and madhiyy is that maniyy is thick and has a smell, and it comes out in gushes when desire intensifies. Madhiyy is a thin liquid that has no smell, and it does not gush out or come out when desire intensifies, rather it comes when desire has calmed down. Wadiyy is a liquid that comes out after urinating, a few white drops that appear at the end of urination. This is a description of these three things. With regard to the rulings on them, wadiyy is subject to the same rulings as urine, in all aspects. Madhiyy is somewhat different to urine with regard to purification, because it is less naajis, so it is sufficient to sprinkle water on it. So one should put water on the area (of the clothes) affected, without squeezing it or rubbing it. Similarly a man should wash his entire penis and testicles even if no madhiyy got on them. Maniyy is taahir (pure) and there is no need to wash what it gets onto, unless that is to remove any marks or traces, but it necessitates ghusl. Madhiyy, wadiyy and urine, on the other hand, necessitate wudoo'. Majmoo' Fataawa Ibn 'Uthaymeen, 11/169.

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## Reflections...(1)



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Some of the things that I'm told here, and Abu Imr ā n can bear me witness are unimaginably nollywood-like. Had it been that my informants were secondary sources, and not the direct victims of such nasty narrations, I would have subjected them to oath taking and even mub ā halah and Li' ā n altogether. It's as worse as that. Personally, I forgive naivety, everyone could fall victim of that due to lack of exposure and confidence, fear, ignorance, et cetera. However, when naivety is laced with foolishness, then, this is something that I find extremely appalling and insulting to the intellect.

I will cite just one example...

A sister on this platform got fascinated (or whatever that was) by a guy's Islamic postings. As usual, she pictured him in the personae of a righteous shaykh and murshid from whom she can gain

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knowledge. As usual, discussions migrated from Facebook to Messenger. According to her, “I saw him as an Alfa, someone I could learn from.” He’s an alumnus of University of Ibadan and a prominent member of the Muslim body. So when I sought admission into UI, she claims, “he said he can help me get to the tutorial organized by MSSN for UI applicants and a hostel.”

She let him talk to her mom to assuage her fears. “He spoke with my mum like an Alfa and all that, said he can help me, and I thought he was married.” She wrote.

“I left home for Ibadan on 23rd of August, I called him when I got to Iwo road, asked if we should meet at UI (since he said I was going to a hostel), but he told me to come to his house I, that it isn’t far from UI, I was scared but I didn’t have an option. When I got to his house, in an estate, I was surprised to find out that he lives alone, he then told me he is divorced with two kids, his kids are outside the country, bla bla.”

While they were at it, a lady whom she introduced to the sister as his cousin came visiting and they sat outside talking. Later in the evening, the lady left, leaving the guy and the sister in the house. According to her, “That was when I knew, I was in trouble. I didn’t know what to do, I thought of going to a masjid but it was late, in an estate and I didn’t know anywhere.”

Funny enough, despite all the signs of imminent danger staring her in the face, she still kept faith. “The naive me thought ‘he’s a Sunni brother, he can’t do anything to me’, at the same time, I noticed he didn’t observe solat.” She was hosted in a separate room, but she couldn’t sleep with her two eyes closed.

“I couldn’t sleep, I was awake till around 2am, then he came and took my phone (he thought I was asleep). He then rested his head on my back, that was when I stood up and asked what happened. He said he thought I was asleep. That he was playing games on my phone.”

Shocked by the attempted rape, she raised alarm and the following conversation ensued:

He: Can I hold you?

She: Sir, hold me? What for?

He: I’m horny, try to understand

She: Is this what you asked me to come and do here?

She then rushed out of the room and sat in the living room, praying and hoping that the day breaks soon. In the morning, she demanded that he take her to the hostel. The following conversation ensued:

He: I’m sorry for what happened

Me: Don’t worry I understand, just let’s go to the hostel

He: Stay here, don’t go to the MSSN hostel, the hostel is outside UI, it isn’t safe

Me: just let me go

He: (became angry and started shouting), is this the way you are! You have failed my test! There’s nobody that will help you without asking for anything, nothing goes for nothing

Me: OK sir, if nothing goes for nothing, lemme go back to my house, I’d rather not sit for the exam than do whatever you want me to do, open the gate please.

To cut the long story short, she left his house and was led to UI by a good Samaritan. On getting to UI, she sent him the following message:

“Since Friday morning I’ve been traumatized because of you, God will judge you, pedophile!”

He replied:

“Useless girl, I regret not fucking you.”

You see the story that you’ve just read, it’s a true account of what transpired between a supposed Muslim brother and a sister who only met in this platform in the basis of mentor and mentee. She



was lucky to get away unscathed. She could have been raped by a total stranger.

As at now, I am concealing the identity of the accused because I'm yet to hear his own account. I learned that he is a divorcee and lives alone. He's allegedly preparing for another wedding.

Morals of the story:

\* Never let your naivety reach the level of foolishness

\* Never create a saint out of mere Facebook posts

\* Never let down your guard

\* Never give yourself out to a total stranger cheaply

\* Never be so free with an opposite sex online to the extent of losing your head.

May Allah deliver us from all evils...

Sanusi Lafiagi

Shared by:

Sanusi Lafiagi

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4

## Etiquettes of sending messages on WHATSAPP



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### ETIQUETTE OF SENDING WHATSAPP POSTS

{Indeed, in the Messenger of Allah (may Allah be pleased with him) you have a good example to follow for anyone whose hope is in (the meeting with) Allah and the Last Day and [who] remembers Allah often.}

Suurah Al-Ahzab 33:21

#### \*ETIQUETTE OF SENDING WHATSAPP POSTS\*

Allah did not create us and leave us to do whatever we like. That's why He had sent the messengers in succession. After the last messenger (Prophet Muhammad <may Allah be pleased with him>), Allah has been raising some people to guide others using the Qur'an and the Sunnah.

Thus, we don't have the excuse of not knowing the etiquette regarding modern devices, software and applications.

#### \*A brief about WhatsApp from whatsapp.com:\*

The name WhatsApp is a pun on the phrase What's Up.

#### \*Our Mission\*

WhatsApp started as an alternative to SMS. Our product now supports sending and receiving a variety of media: text, photos, videos, documents, and location, as well as voice calls. Our messages and calls are secured with end-to-end encryption, meaning that no third party including WhatsApp can read or listen to them. Behind every product decision is our desire to let people communicate anywhere in the world without barriers.

#### \*Our Team\*

WhatsApp was founded by Jan Koum and Brian Acton who had previously spent 20 years combined at Yahoo. WhatsApp joined Facebook in 2014, but continues to operate as a separate app with a laser focus on building a messaging service that works fast and reliably anywhere in the world.

#### \*Islamic Ruling on using WhatsApp:\*

Like some other mobile applications, using WhatsApp is (intrinsically permitted); it neither attracts reward nor

punishment. Meanwhile, the intention with which you install it and what you do with it will tell either you will earn reward with it or the opposite.

**\*Etiquette of sending WhatsApp posts.\***

1. Sincerity.
2. Verify a post before you share with others.
3. Avoid posting with emotion
4. Don't switch off your data immediately after sharing a post.
5. Abide by the rules of any WhatsApp group you are.
6. Correct people with wisdom on a WhatsApp group.
7. Get to know the situation on ground before posting on a WhatsApp group.
8. Address everyone with respect.
9. Avoid personal discussions with another member on a WhatsApp group.
10. Don't argue blindly.
11. When you post an audio, video, picture or any other file, try to follow it with a caption.
12. Don't plagiarize.
13. Endeavour to share any beneficial post with others.

**\*1. Sincerity\***

A Muslim is supposed to live his life to please Allah. Whenever we are sharing posts on WhatsApp, we should try to purify our intention so that we may be rewarded for them. Also, whatever we want to share should be sharia compliant (does not go against the rulings of Al-Islam). Send your post without expecting a praise. If it's a beneficial message, your reward is with Allah.

Allah the most exalted says (a close translation):

{And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.} Suurah Al-Bayyinah 98:5.

Umar bin al-Khattab (may Allah be pleased with him), said: I heard the Messenger of Allah (peace be upon him), say:

((Actions are according to intentions, and everyone will get what was intended...)). Bukhari and Muslim.

**\*2. Verify a post before you share with others.\***

Before you share any post, try to check for:

**\*Factual Error\***

Read further, ask or use the internet to verify that the post you wish to share is factually correct. If you're posting a verse from the Qur'an or a Hadith, make sure you verify that the texts and the translation are correct before you share. Try to explain a bit further if the verse or Hadith needs an explanation for it to be well comprehended (by checking the explanations of Islamic scholars).

**\*Typographical Error\***

Either you are the author or it's someone else's post you wish to share, try to check it for typographical errors and make necessary corrections. Incorrect spelling of words can lead to the vagueness of your message.

**\*Grammatical Error\***

Yes, you can type using shorthand, acronyms and alphabetism but try to always use correct English with the right structure if it is a formal writing.

Getting used to writing with incorrect English and spellings might diminish your writing ability and your readers might also contract such anomaly.

**\*Note:\*** If you copy and correct someone else's post, you should endeavour to indicate it (e.g. by placing your corrections in a bracket or you star it) before you share it.

Allah the most exalted says (a close translation):

{O you who believe! if there comes to you a rebellious evil person with information, investigate, lest you harm people out of ignorance and become, over what you have done, regretful.}

Suurah Al-Hujuraat 49:6

**\*\*a rebellious evil person\*** in the verse is referring to anybody (Muslim or Non-Muslim) but it doesn't mean that everybody who comes to you with a piece of information is an evil person. That shows how important it is to verify any news that gets to us (as explained by the scholars of Tafseer).

**\*3. Avoid posting with Emotion\***

Emotion can overshadow your knowledge and intelligence. Avoid posting during an extreme anger or excitement. Consider the future effects of your post. Be calm always and never offend

people with your post.

'Aisha (may Allah be pleased with her) reported that the Messenger of Allah (may Allah's blessing be upon him) said:

((Mildness/Calmness is not found in anything except that it adds to its beauty and it is not withdrawn from anything except that it makes it defective.)) Sahih Muslim.

**\*4. Don't switch your data off immediately after sharing a post.\***

After sharing a post, it's good that you wait by not switching off your data immediately. People might want to ask question about your post, the post might be a piece of information that has been proved wrong or it might have some other errors which someone might want to notify you of.

Also, if someone posts something, try to wait a bit before you comment on it. The person might want to delete the post or say something about it.

**\*It's a general communication etiquette to listen to other people's opinions/suggestions/corrections after speaking except it's a command coming from an \*authority (e.g. Allah and his Prophet).\***

**\*5. Abide by the rules of any WhatsApp group you are.\***

As Muslims, it's mandatory that we abide by the rules of any WhatsApp group we have joined.

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: (... Muslims are on (i.e. stick to) their conditions (rules/promises).

Abuu Daawud.

Except when they command you of evil (as it was explained in another Hadith) and a Muslim is not expected to join a group where they command evil.

However, I will advise that admins should endeavour not to terminate the membership of a person until they make the same mistake twice or 3 times. The first one might be unintentional.

**\*6. Correct people with wisdom on a WhatsApp group\*.**

The best of manners should be employed when correcting others. Don't abuse or call them names before correcting them. This will make people to easily accept your correction. Someone might not easily succumb to your correction if you correct them in a way that will publicly reveal their ignorance. No one loves to be defeated publicly or embarrassed.

One of the best ways to correct someone is to chart with the person privately and allow the person to come and make an adjustment on the group (by themselves). But if such person fails to make necessary adjustment, you can then make the correction

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one way to conquer...**

**And those who know** knows.

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with wisdom on the group.

Allah the most exalted says (a close translation):

{Invite to the way of your Lord with wisdom and good instruction/preaching, and argue with them in a way that is best...} Suurah An-Nahl 16:125.

**\*7. Get to know the situation on ground before posting on a WhatsApp group.\***

If a discussion is on-going on a WhatsApp group, try to be sure that your post will not interfere with the progress of the discussion before you post it.

Also, before you send a post, be sure it won't instigate an argument or fuel an existing one.

Be mindful of what you post and think of the worst meaning your reader can give it.

Many friends and relatives have been lost due to suspicious/vague posts (please reconcile for Allah's sake).

When two people are in disagreement in a group, don't let your post or usage of smiling reveal that you are in support of a side and that you are mocking the other party. Your post should shed more light on what they are in disagreement about/over so that the one that is wrong will naturally realise it and your sole aim should be settlement.

Allah the most exalted says (a close translation):

{The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.} Suurah Al-Hujuraat 49:10.

**\*8. Address everyone with respect.\***

Islam has enjoined mutual respect among us. Mutual respect fosters love which results to a tranquil environment.

For Allah's sake, we shouldn't use WhatsApp as a means of hiding behind the anonymity of a globally connected network system that uses TCP/IP to transmit data which is called the internet to blemish people's personalities/reputations. We shouldn't address people on WhatsApp the way we can't address them if they were to be in front of us.

Muslims are known for their high moral standards whether they are amidst the Muslims or alone.

Allah the most exalted says (a close translation):

{...He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you (with his knowledge) wherever you are. And Allah sees all that you do.} Suurah Al-Hadid 57:4

Anas (may Allah be pleased with him) narrated that the Prophet (blessings and peace of Allah be upon him) said:

((He is not one of us who does not show compassion towards our younger ones and (does not) show respect to our older ones.)) At-Tirmidhi (1919)

Classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

**\*He is not one of us:\*** the meaning is not that the person is not a Muslim but it indicates a deficiency in the person's iiman.

**\*Note:\*** Whenever such expression is used, we should be very careful with what the Hadith is warning us about. It's not a joke please!

**\*9. Avoid personal discussions with another member on a WhatsApp group.\***

To be in the same WhatsApp group means you have one or more things/goals in common; religion, studies, business, lifestyle, career, self-development, skill acquisition etc. Thus, a group is created for members to share posts of general interest or posts that concern the majority of the members. Hence, it is not ethical to have personal discussions with a member on the group which do not generally concern the majority of the members or is out of the motives for which the group was created.

That is why WhatsApp makes provision for both group and personal discussions.

Meanwhile, we can't rule out the fact that someone can make a short remark about a member and a few discussion can (thereby)

ensue between them. That is understandable and should not last for so long.

For example, a new member might be added to a WhatsApp group and an old friend of his with whom he had lost contact for long might greet him and an exchange of pleasantries might follow.

When two members of a WhatsApp group continue to have long personal discussions on the group, a stage will be reached when they will start discussing some things about themselves; things that normally should be between them. Also, if everyone should be having personal discussion with another member on the group, there will be a lot of disturbances on the group and the group will not serve the purpose for which it was created.

As Muslims, we need to mind the interest of the public (good interest though) and have good attitudes.

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) was asked about that which will admit most people to Paradise. He said:

((Fear of Allaah and a good attitude.))

Narrated by al-Tirmidhi (2004); he said it is saheeh ghareeb. It was classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

**\*10. Don't argue blindly.\***

It's a natural phenomenon for an argument to ensue between two or more people if they have different opinions about a matter and each person is convinced that s/he is correct.

When this happens, it shouldn't result to an enmity among the parties; what they should do is to present their points/evidences with the best of manners in order to find out who is right.

Nevertheless, I would advise that before you start an argument, try to be sure that your opinion is right either by reading/researching further or by asking those who know better than you (especially by checking the Qur'an, Ahaadith and by contacting Islamic scholars or by reading their books if it's the matter of the religion).

It is high time we embraced correcting people without injuring them; just correct them but don't abuse them (remember, you were once like them).

Furthermore, if you later realise that you are wrong, the best for you is to accept your mistake calmly (regardless of your status/position/age...) and that shows how intelligent you are.

In addition, you should enlighten those you've shared your (wrong) opinion with that you are wrong and let them know the right stance.

Anas (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said:

((Every son of Adam makes mistakes, and the best of those who make mistakes are those who repent.)) At-Tirmidhi.

Allah the most exalted says (a close translation):

{O you who believe! Obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is better and more suitable for final determination.} Suurah An-Nisa 4: 59.

**\*11. When you post an audio, video, picture or any other file, try to follow it with a caption.\***

When you post any file on WhatsApp and you realise that it does not automatically display its title like some pictures, PDF and videos do, try to follow it with a caption. The caption can contain its title, size on storage device, language, duration (for audio & video), author etc.

The importance of caption can not be overemphasized since no one would be happy to download the same file 5 times or more on the same WhatsApp group unknowingly due to lack of caption. Wastage of MB and deception.

Some people can intentionally post files (pictures, videos, PDF, word document files etc.) without any caption in order to

promote their businesses, political ambitions or to spread iniquitous information. That's why it's polite to request people to add caption to the files they've posted if the files do not automatically display their titles at least.

Be careful! When you download unwanted files, always delete them immediately from your phone's storage (internal or external memory). This will guarantee that you don't have filthy files on your phone because you don't know who will see it on your phone afterward.

In view of that, please don't judge people quickly because of what you see on their phones, their profile pictures or what you see them doing without making proper investigations or further inquiry.

In conclusion, follow the file you post with a caption (if need be) and desist from deceitful posts.

Abu Hurayrah (may Allah be pleased with him), according to which the Messenger of Allah (blessings and peace of Allah be upon him) said:

((Whoever deceives us is not part of us.)) Narrated by Muslim, 146.

That is, he/she is doing what is against the teachings of Al-Islam, Sunnah and his/her iimaan is incomplete. It's a despicable act but the person is still a Muslim as explained by the Scholars like Sheik Al-Islam bn Taymiyah (may Allah have mercy upon him) in his Majmu'u Al-Fataawa (19/292-294).

**\*12. Don't plagiarize\***

**\*Plagiarism\*** is the “wrongful appropriation” and “stealing and publication” of another author's “language, thoughts, ideas, or expressions” and the representation of them as one's own original work – Wikipedia.

In this century of ours, there are no much unique works and intellectual abilities are declining (for some).

But does plagiarism exist in Islam since the Qur'an and the Ahaadith which are the main sources of our information are not from any of us but they are solely from Allah?

For the Qur'an, all we need to do is to state the Suurah (chapter) and the Aayah (verse) we've quoted. However, it's good to state the author of the translation we've used if we write it in another language apart from the Arabic; this might help us to determine how reliable the translation is.

For any hadith, it's very good to state the person that narrated it and in which book it can be found. If you include its chain of narration, it's pleasing. This will help us to determine the authenticity of the Hadith.

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Sheikh Khlid b. Sa' d al-Rash d, presiding judge at the Saudi Grievance Board said:

“...This is one of the reasons why the Islamic science of had th narration – isn d (attribution) – was developed. Indeed, Islamic civilization was the very first in the world to develop and codify and rigorous science for citing one's sources. In the classical discourse of this science what is now called plagiarism was known as tadl s (deceptive attribution).”

Copied from:

<http://www.sallallahualaihiwasallam.com/allah-commands-you-to-render-trusts-to-their-owners-its-relevance-to-plagiarism/> it was stated on that web that permission was taken from “ \*Islam Today\* ”.

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At this point, I would advise that we learn Arabic and the religion in general; at least we will be able to know the authenticity of a Hadith and identify wrong translation/interpretation of the manual of our lives i.e. the Qur'an.

But for other texts written by either a Muslim or non-Muslim, it's necessary that you state the author if you are posting the whole texts. If you don't know the author, it's sufficient to indicate that you copied it. You should include the person in your reference if you just want to use part of their unique work in your writeup. It's forbidden to take credit for another person's sweat.

After the accumulation of sins, another adverse effect of plagiarism is that you will lose your originality and the inherent ability to come up with a meaningful article/writeup. You won't have the confidence that you can.

“Nothing shall be legitimate to a Muslim which belongs to a



fellow Muslim unless it was given freely and willingly.” – <A report> From The Last Sermon by Prophet Muhammad (May Allah be pleased with him).

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

((The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honor.))

[Ibn Majah]

\*13. Endeavour to share any beneficial post with others.\*

It’s a meritorious act to share posts which people can benefit from, be it

- A well translated verse from the Qur’an.
- An authentic Hadith with narrator’s and collector’s names.
- Beneficial sayings of reliable Muslims
- Poems that can \*instill\* taqwah (the fear or consciousness of Allah) in people’s hearts or for learning purposes like poems on Tawheed (knowing that Allah is the only one that is worthy to be worshiped), Fiqhu (Islamic Jurisprudence), Tajweed (the knowledge of proper Qur’an recitation), Nahwu & Sarf (the knowledge of Arabic Language composition and translation), Faraahid (sharing of inheritance) etc.
- Articles/write-ups that are written to pass beneficial knowledge, to encourage good deeds and to forbid evil.

(Note: We don’t give preference to or honour anything more than the Qur’an & Hadith but other beneficial materials that comply with the teachings of Al-Islam can be read and shared when necessary).

Some people don’t know that one of the ways to lure technology to amass rewards for them even when they are asleep is to share beneficial posts through social media. If you send a post to 5 people and they also send it to 5 people each and the sequence continues, imagine the rewards! But, what if it’s a bad post that follows such trend? Thus, be extra-conscious of what you post.

Please be generous with WhatsApp posts. Share any beneficial post that comes your way with the right set of people, be it a piece of information about a job vacancy, relevant news, scholarship, grant competition, conference, training etc. You don’t actually know what your last action will be. Thus, be good always.

Abu Sa’id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said,

((Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith)). [Muslim].

Allah the most exalted says (a close translation):

{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.} Suurah Aali ‘Imraan 3:104.

And Allah knows best.

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## CELEBRATING WITH NON-MUSLIMS



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When the holy Prophet made it to Madeenah on his Lord’s divine order, he met the natives therein on a plethora of festivities. Rather than join in the commemoration, he called them to the heavenly sanctioned ones – Eidul Fitr and Adha – as replacements.

The Prophet was never commanded by his Rabb to pat them on the back, neither did he the Prophet) discretionarily take to participation, to show tolerance or solidarity, like some self-glorified liberals or ‘moderatists’ do claim today. For the

submissive mind, it would be deduced that jettisoning the former for the latter signalled that a Muslim should do no other festivity beside Allah's.

That a Muslim does not celebrate with Christians on occasion of Christmas and/or other festivals is not in any way close to intolerance or extremity. Any Muslim who holds such a stereotype has invariably accused the holy Prophet of unfriendliness with people. Whereas the Prophet symbiotically lived with Christians and Jews in Madeenah, but distanced himself from their fiestas. He entered their houses; ate their foods, drank their water; spoke with them etc. This gesture of simplicity made many of them embrace Islam despite his apathy to their festivals.

But there was no scholarly argument – be it in the era of yore, or in the days of now – that the Prophet took either active or quasi part in the festivities of the non-Muslims of Madeenah or elsewhere. Such never happened. Therefore, wining and dining with them on ordinary days was just a manifestation of what was revealed to him thus:

“...and the food of the people of the Scripture is lawful to you, and yours is lawful to them...” Q5V5

So who says the food of a Christian friend isn't a lawful consumable? Who says a Christian neighbour cannot be extended some gesture of fellowship by finishing up his food and even breaking the meat bones for calcium? Who says a Muslim cannot eat Emmanuel's (or Mary's) sumptuous, succulent food and even ask for more like Oliver Twist? Who says...? Says who? It's just that the Christian's delicacy ordinarily is fundamentally different from his Christmas food.

The celebration is the contention, not the celebrator. The festivity is the issue, not the felicitator. The various myths surrounding the day are the cause for alarm, not the mythologists. After all, the Christians hold house warming, convocation, wedding, naming ceremonies et cetera, and we celebrate with them and enjoy their delectable eatables and palatable drinkables.

Christmas is a celebration of the birthday of the son of God – as acclaimed. It is rejoicing about the birthday of God, like some other Christianity practitioners would say. This, apparently, is fundamentally contradictory to the tenets of Islam, as enshrined in copious verses of the Qur'an:

“Say: He Allah is One. Allah is the Self-sufficient Master. He begets not, nor was He begotten. There is none coequal or comparable to Him.” Q112V1-4

“Surely, in kufr (disbelief) are those who say Allah is the Messiah (Jesus), son of Maryam. Say: (o Muhammad), who then has the least power against Allah if He were to destroy the Messiah, son of Maryam, his mother and all those who are on earth together? And to Allah belongs the dominion of the heavens and the earths...” Q5V17.

“Surely, they have disbelieved who say: 'Allah is the Messiah (Jesus), son of Maryam. Whereas, the Messiah said: 'O children of Israel, worship Allah, my Lord, your Lord; for whoever sets up a partner with Allah, Allah has forbidden Paradise to him, and the Hell will be his abode...” Q5V72

“Surely, disbelievers are those who said Allah is three-in-one (trinity). But there is no god but One God. And if they cease not from what they say, surely a painful torment will befall on the disbelievers among them.” Q5V73

Why will a Muslim celebrate what is against his faith? Why should a Muslim be tagged unbearably for upholding scriptural dictates? Isn't it grossly lax that a Muslim takes pride in jettisoning his faith for liberality? What is wrong with you? Can't you see that you have been largely overridden by your blurring whim?

Even Christians aren't in unison regarding the celebration of Christmas. Some of them do not take part in it, because it has no biblical stance. They say since it is nowhere to be found in their Scripture, it is not worth their happiness. So what then is your headache, o Muslim?

Some Christians, such as Pastor Kumoluyi have never and may never celebrate the festival, because according to them, it is idolatry – that it was invented in Rome centuries back as a mere compromise to usher in fetishists into Christendom. They say it was smuggled into their religion. Femi Aribisala, a pastor and veteran columnist did a page-consuming episodic epistle on the topic a few years ago proving that Christmas was not worth the attention of any serious Christian. What then is the business of any serious Muslim in what does not concern him?

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## 6

## The Blessings of Marriage according to the Sunnah.



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Ya yā b. Ya yā Al-Nays ā b ū r ī reports:

I was once with Sufy ā n b. 'Uyainah – Allah have mercy on him, when a man came to him and said, “O Ab ū Mu ammad, I complain to you of so-and-so” , meaning his wife, “I am the lowest and most despicable thing to her.”

[Sufy ā n] lowered his head for a few moments, then said, “Perhaps you wanted her in order to better your status.” The man said, “Indeed, o Ab ū Mu ammad.” Sufy ā n said, “Whoever goes for glory will be tried with ignominy, whoever goes for wealth will be tried with poverty, but whoever goes for religiousness, Allah will bring together for him glory and wealth with the religion.”

He then started to narrate to him:

We were four brothers: Mu ammad, 'Umr ā n, lbr ā h ī m and I. Mu ammad was the eldest, 'Umr ā n was the youngest, and I was in the middle. When Mu ammad wanted to marry, he desired status and married a woman of higher standing, so Allah tried him with ignominy. 'Umr ā n desired wealth, so he married a richer woman and Allah tried him with poverty: [her family] took everything from him and gave him nothing.

I pondered their situation. Mu'ammār b. R ā shid once came to us so I consulted him on the situation and told him the story of my brothers. He reminded me of the ḥad ī th of Ya yā b. Ja'dah and the ḥad ī th of ' ī shah. The ḥad ī th of Ya yā b. Ja'dah states that the Prophet – Allah's peace and blessings be upon him – said, “A woman is married for four things: her religion, her status (lineage), her wealth or her beauty; so take the religious one and be successful.” The ḥad ī th of ' ī shah states that the Prophet – Allah's peace and blessings be upon him – said, “The most blessed woman is she who is easiest to maintain.”

Thus, I chose [to marry a woman of] religion and modest dowry, in accordance with the Sunnah of Allah's Messenger – Allah's peace and blessings be upon him, and Allah gave me status and wealth along with the religion.

Ab ū Nu'aym, Hilyatu Al-Awliy ā ' 7:289, 290.

Note:

The first ḥad ī th is recorded by Al-Bukh ā r and Muslim. The second is found in Al-Nas ā ' ī and other collections but has been graded weak by scholars including Shaykh Al-Alb ā n ī . However, scholars point out there is another narration that supports and adds to its meaning. This ḥad ī th states:

It is from the blessing in a woman that she has an easy dowry, an easy proposal [via her guardian] and an easy womb (i.e. she is fertile and bares children without difficulty). One of the reporters of this narration, 'Urwah, said “And I say from myself, one of the first signs of evil from a woman is for her to have a high dowry.”

This ḥad ī th is recorded by Im ā m Aḥmad and others and is graded ḥasan by Shaykh Al-Alb ā n ī .

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## 7

## THE TRUE MEASURE OF DIGNITY AND HONOR BETWEEN NATIONS.

*Shaykh Saalih ibn Humaid*



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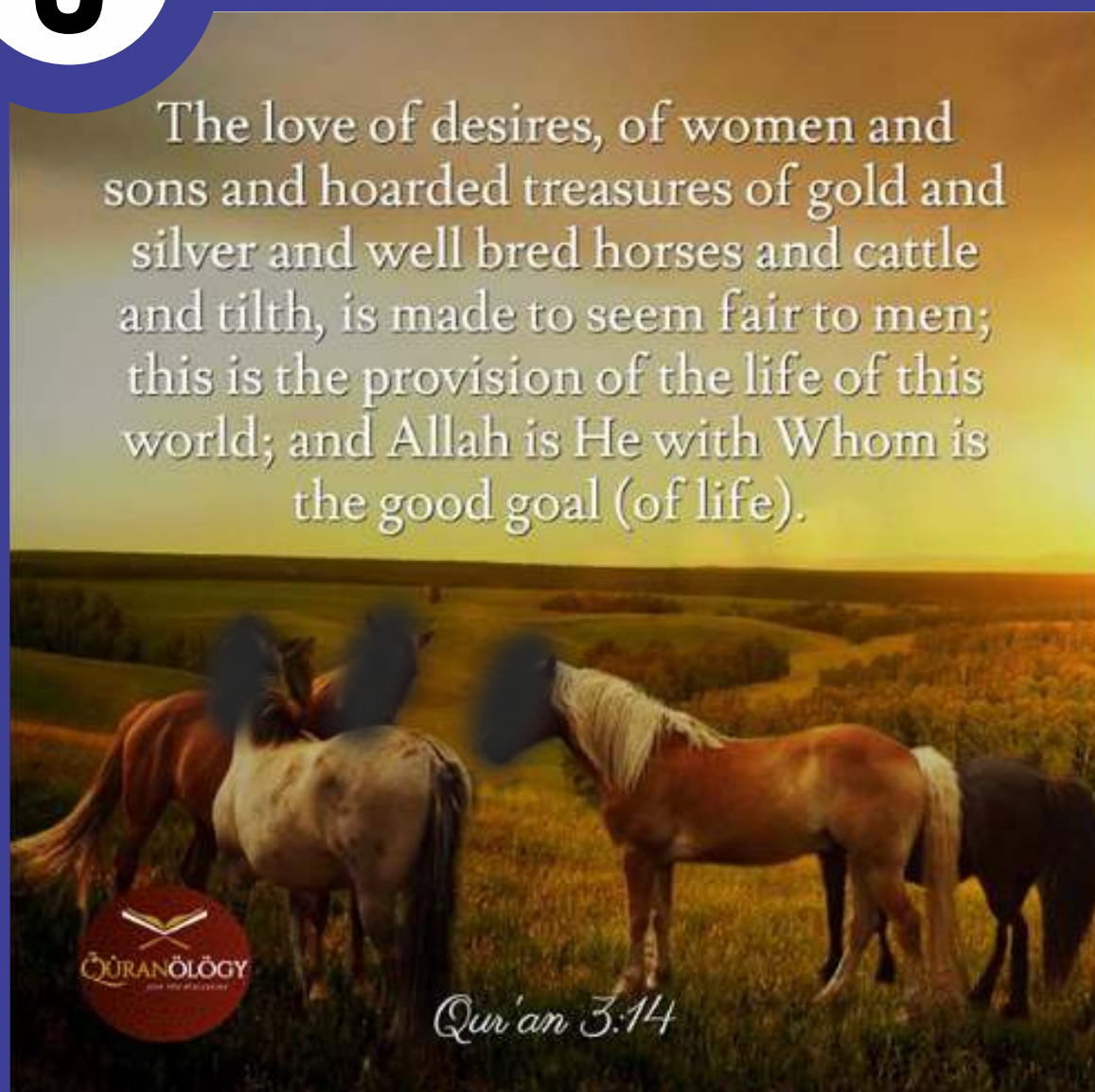
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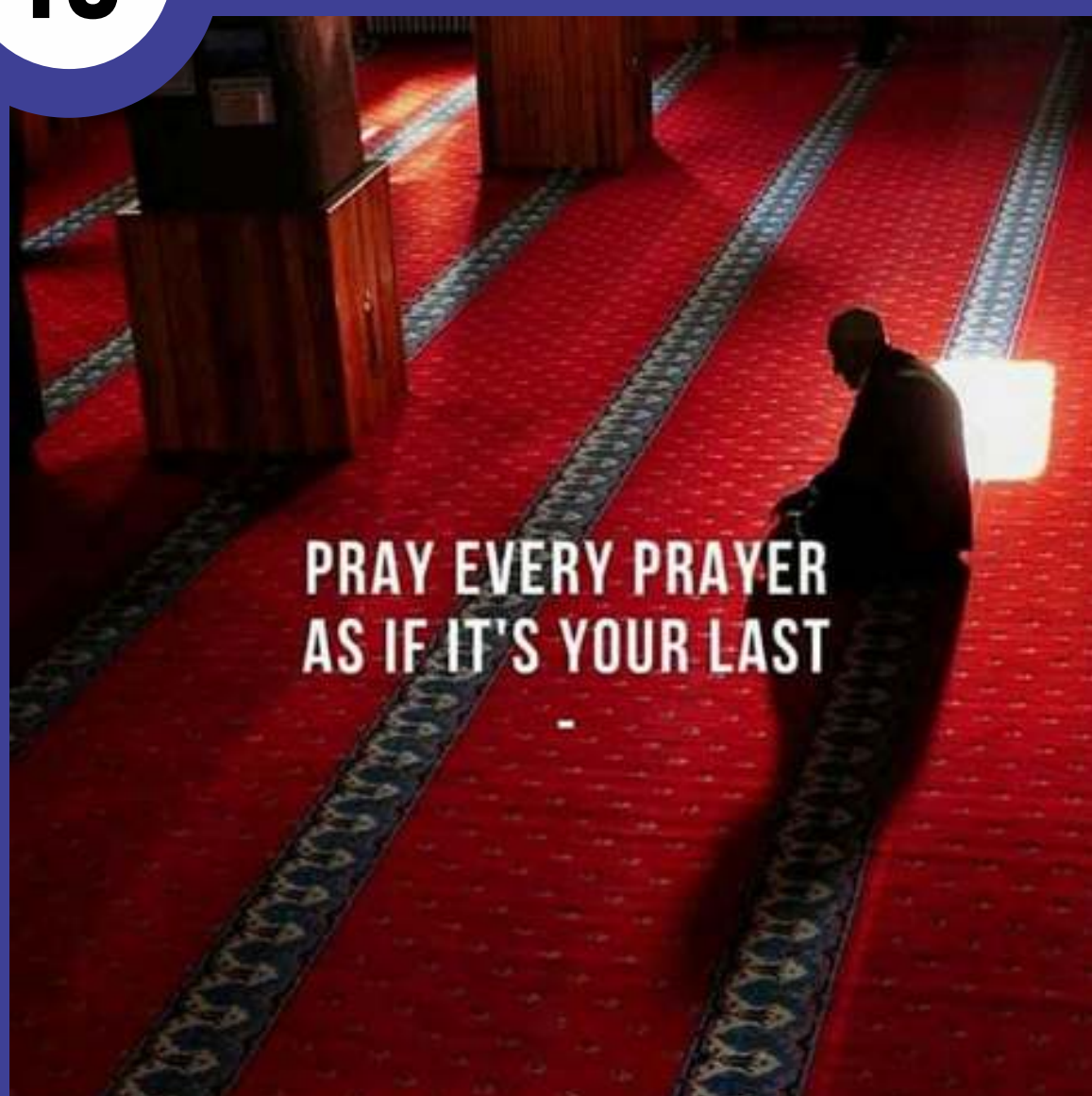
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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

# See you next week in shaa Allah!

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